

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER IS, THAT MAKES MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

A certain writer, dating from 'The School of Education, The University of Chicago,' arguing strongly for 'Nature study' and for education based on Science, says:—

The existence of God and the immortality of the soul are topics which will have a supreme interest in the future as they have had in the past. But it is impossible that belief in these great dogmas should be clothed by the new religion with that importance which was attached to them in the old. In an ethical and religious system which regulated conduct by a scheme of rewards and punishments administered from without, the postulates of God and immortality were indispensable. But, considered apart from the ideas of reward and punishment, it is absolutely incomprehensible that conduct should be affected one way or another by either belief or disbelief in these two ideas—interesting though they may be. The religion that will be justified by science will be primarily concerned with the spiritual life, here and now; its efficacy cannot be contingent upon any theory as to future existence. The emphasis in the new religion, therefore, will be taken gradually from these two articles of belief and it will be placed more and more strongly upon the inherent quality of human action as it appears in conduct.

There is a natural note of exaggeration in this, but we are not disposed to challenge it, for 'rewards and punishments,' and arbitrary rewards and punishments, have been too closely associated with conduct, as motives. But we think that this writer undervalues the influence upon conduct of belief in God and a future life. So far from this influence being 'absolutely incomprehensible,' we think it is absolutely demonstrable. If human conduct can be purified and ennobled by scientific or nature teaching only, we shall rejoice, but it has never been tried on a large scale and for any length of time.

Dr. S. M. Crothers, in 'The Atlantic Monthly,' discourses nobly of the continuity of life from the point of view of desire for continued service,—a somewhat novel thought. We are familiar with the plea that the longing for immortality suggests its realisation, and that the development of a fine human personality suggests its preservation, not its waste; but there is novelty in the argument that the creation of a desire for service suggests a field for its accomplishment:—

We are told that disinterested virtue makes a man indifferent to his own existence. He must be willing to sacrifice himself for the good cause. Yes, but what is the good cause? The good cause is the creation of a spiritual kingdom. It is the glad co-operation of great souls. It is furthered, not by suicide, but by service. The demand is for larger, wiser, more patient service. Call it self-sacrifice if you will: that means not self-destruction, but the offering of one's self as a necessary power to do a work. And there must be a self to offer, and the

larger and fuller the self the better. This is the word of disinterested devotion, 'Here am I, send me.' A hundred times the good man has said that. He has gone forth not knowing whither he went. It is not the weakness of selfishness: it is the soldierly spirit, that makes him, at the utmost verge of the earthly life, long for new opportunity. He asks for no reward for things done, only the wages of going on. Still he cries with unabated ardour, 'Here am I, send me.'

There is real substance in this. The Universe is a vast laboratory, and it is conservative of force and work. It cannot afford to create its Christs and lose them.

'The Science of Symbols,' by Godfrey Blount (London: A. C. Fifield), is a serious little book, in the sense that it is seriously written and that it grapples with deep things. Its full title is 'The Science of symbols; setting forth the true reason for symbolism and ritual, their relation to the teaching of Christ, and their necessary adoption by all forms of religious expression.'

The book, though well written and with much strong and keen thought in it, seems to us to be a kind of rhapsody. But Mr. Blount would probably not object to that criticism, for he appears to think that we find truth best in a certain exaltation of the senses above the things of the flesh. For him, the kingdom of God is indeed always and everywhere within.

The following short paragraph, in the middle of the book, fairly enough indicates its dominant note:—

Nobody knows, for knowledge is God, and nobody has seen God. Hence all really religious writings, dogmas, symbols, or rituals, are ecstatic, poetical, mystical, only true so far as they convey or echo the feelings which they try to express; and all attempts to define the end, the goal of our aspirations, must necessarily be beautifully absurd, as tentative and compromising as a sketch of the Sun.

We may as well have our Irving stories like other people, especially when they illustrate that side of Spiritualism which makes for comradeship and humanity by getting behind circumstances to soul. Here are two stories told by Mr. Mellish in 'The New York Times.' Mr. Mellish was, for ten years, associated with Mr. Irving:—

Irving retained faithful old members of his company long after their services might have been dispensed with if only business considerations prevailed. One of the most touching cases of this character was that of 'Daddy' Howe, who died in Cincinnati some years ago while the company was touring here. At one of the most memorable dinners given to Irving by the members of the profession, 'Daddy' Howe arose, and with tears streaming down his face told how his proposal to retire had been received. At this time he was eighty years old. When Howe learned that the company was to come to America he realised that the expense would be very great, and that the minor rôles he played could be easily filled over here at a much less cost. As a result of these gloomy reflections he wrote Mr. Irving that he appreciated the situation and would either retire or accept a reduced salary. Not receiving an answer, he brought the matter up at a personal interview.

'Dear me. Ah, yes. Well, I'll let you know presently,' was Mr. Irving's evasive reply.

'Daddy' Howe thought from this that he was undoubtedly doomed to retirement. With trembling fingers he



opened a note that came from Mr. Irving the next day and read :—

'Of course I expect you to go, and I hope that the increase in your salary will indicate my appreciation and good wishes.'

Once when Mr. Mellish had been ill and called to see the actor regarding his future association with the company, Irving said :—

'You look as though you need a change. Go to the treasurer and get three weeks' salary. After you have spent it come back and start to work.' The actor, after receiving the money, discovered that it contained £5 more than the three weeks' stipend. He so informed the treasurer. 'Oh, yes,' said that official, 'I forgot to mention it. Sir Henry said that you looked as though you needed plenty of sun and air. The extra money is for carriages so you won't tire yourself out while you're looking for it.'

'The Pittsburg Leader' (U.S.) announces the formation of a society in New York for the prosecution of the lady pastor of the Spiritualist Church in Brooklyn. It is charged against her that 'under the cloak of religion she is professing to be an instrument of communication between the living and the dead evidently for pecuniary motives.'

We wish success to this society. It will do good any way. If the lady pastor is a fraud, it will be well to have her extinguished. If not, the assault upon her will help on the testimony which her persecutors seek to silence.

Sir Oliver Lodge's lecture at Oxford on 'Psychical Research and its bearing on Science and Religion' was good 'spade work': perhaps good seed sowing also: but he is very cautious. His recent visit to France, however, has yielded substantial results, though he insists that what is wanted is scepticism, defined as stringent examination. We are getting tired of that. What is wanted is courage to go all the way with the facts: and we fancy the Frenchmen beat us in that.

The Methodists of America have been revising their Hymn Book:—not a day too soon. We understand that the hymn beginning,

Lord, we are vile, conceived in sin,  
And born unholy and unclean:  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all,

has been sacrificed. We are glad to hear it. But we will be merciful, and not reveal what Methodists have sung up till now. We note, with great satisfaction, that all the 'Denominations' are revising their Hymn books and clearing out the skeletons in the closet.

An uncommonly pretty story book is 'A Golden Afternoon and other stories,' by half a dozen writers (Lotus Journal Office, or Lund, Humphries and Co., Amen Corner, London). All of them belong to the spirit-world as fairy stories of a very high order. The book is beautifully printed and illustrated, and is only eighteenpence.

#### SPIRITUAL PRAYERS. (From many shrines.)

O Lord, I humbly pray for Thy merciful assistance against my many failings, and for the comforts of Thy Spirit against my sorrows and sad misgivings of heart, and that Thou wouldst protect me in my dangers and temptations. O Merciful God, be pleased to scatter my doubts and distractions and dispel the clouds which intercept the joyful light of Thy countenance. 'Lord I believe; help Thou mine unbelief!' O God, make me truly sensible of all Thy promises to me, and Thy dealings with me, that whatever storms may arise in the tempestuous ocean of this transient world, I may still fix the anchor of my hope and happiness in Thee, who art the source of all blessings, and without whom no evil or calamity could ever befall me! Amen.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, DECEMBER 14TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. TYSSUL-DAVIS, B.A.,

ON

'Nature's Thought Forms.' With Lantern Illustrations by Slides specially prepared for the occasion.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

1906.

Jan. 11.—MR. E. WAKE COOK, on 'Christian Science in the Light of Modern Spiritualism.' At 7 p.m. for 7.30.

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, AND REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with Lantern Illustrations. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

#### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango, on Tuesday next, December 5th, and on the 12th and 19th inst., at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for the last time this year, on Thursday afternoon next, December 7th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on Thursday, December 14th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.



**SPIRIT CONTROL.**—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, December 8th, at 3 p.m., prompt. *Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.*

### THE POWER OF AFFIRMATIONS.

A falsehood is best destroyed, not by bluntly denying it, but rather by announcing the truth which excludes it; for by so proceeding you cut away the ground from under the lie and it straightway falls into a heap of ruins.

This method is the right one in everything. Take the case of a person advancing the old theory of the creation of the earth and of each species separately during six days of the year 4004 B.C. A merely negative attitude is useless in opposing all this; but the baseless fabric of childish speculation topples over when the grand affirmative truth of evolution is grasped and firmly held.

In morals, too, the same holds good. The way to eradicate a vice is to plant the opposite virtue, carefully tending its growth so that it may become strong and choke the vice. And, in religion, if a man should teach the terrible doctrine of predestination, the proper course to pursue in order to refute him is, not to indignantly deny it, but to proclaim, with all power, the sublime truth that God loves *all* mankind, irrespective of race, creed, or moral condition.

Herein, then, is that exhortation of Emerson's justified: 'Nerve us with incessant affirmatives. Do not waste yourselves in rejections.' Yes; affirmations are the moving, driving forces in the world of thought and feeling. To simply doubt, distrust, dissent, is the feeble practice of an indolent child; while, on the other hand, to declare, believe, affirm, is the expression of the highest strength of a responsible and earnest man. Airing one's scepticism is far easier than maintaining steadfastly one's convictions. Those who exchange the dreariness of diffidence, the distress of suspended judgments, the shiftiness of eternal neutrality, the sullenness of bare repudiation, for triumphant proclamation of living, positive convictions, come out of the dark room in which they had been immured into the light, liberty, and joy natural to healthy souls.

Effort is paralysed by unbelief; only positive, deeply-rooted faith can ever hope to remove the mountains of error and sin. Everyone knows that the work of the world has been done in the past, and ever will be done, by the men of passionate beliefs, and that the progress of the race is owing to mighty certitudes in the breasts of its leaders, spurring and leading them on—and ever on!

In Goethe's great drama, when Faust interrogates Mephistopheles as to his nature, the Evil One declares: 'I am the spirit that denies.'

But God is the great I AM; and His authentic messages to man's soul—the inspired words of all prophets and seers from the beginning until now—are, 'Thou shalt,' 'Thou shalt not,' 'Thus saith the Lord,' 'Do this,' 'Be this,' 'Say this.'

Religion is a great matter of definite affirmations; not of shilly-shallyings, waverings, balancing of probabilities, drifting along lines of least resistance, or acquiescence in amiable delusions for the sake of very dubious utility. Nothing of the kind!

But it is not to be thought that affirmation is always the beginning and the end. Oftentimes it is actually through and by means of denial, honest doubt, and wise suspense that Faith enters and establishes itself.

It will be remembered that in Carlyle's 'Sartor Resartus' the great affirmation is not reached until 'the everlasting nay' has been spoken and the 'centre of indifference' passed. And so it is with many, if not most, of us. We have to pass through the temptations in the wilderness, hurl our indignant denials at cleverly concocted schemes of theology, and settle down, when a reaction follows, into a gloom of indifference; but it is out of these very experiences that the light of trust and faith will burst, and at the last we shall break forth into

the victorious shout of the 'everlasting yea' of Carlyle: 'Love not pleasure; love God. This is the everlasting yea wherein all contradiction is solved.'

Here is the primary affirmation of religion; and it contains in itself the germs of the other two. For, if we honestly love God, we shall at once affirm the loveliness of His holy law, and recognise our sacred obligations to obey it because it is His adorable will, and, for His sake, proclaiming its claims upon our life-long allegiance.

Further, loving God and learning more and more fully that He is Love itself and that, therefore, we are blessedly secure in His watchful guardianship, we cannot fail to see that His affectionate care for us is not for this little life-span only, but for all future life of ever increasing goodness and happiness. Thus it is that the third great Affirmation of Religion is arrived at—Immortality.

God; Duty; Immortality! In the power of these affirmations, based upon the direct natural religion of the uncorrupted heart, we shall know how to judge all so-called divine, supernatural 'Revelations,' claiming a presumptuous dominion over man's liberated spirit. We shall see that some popular schemes of salvation carry their own refutation, and that the malignant or ignorant inventions of ages of superstition and credulity simply vanish before these grand primitive proclamations of the unsophisticated soul.

Religion, as Martineau has told us, is not something to be put into a man, but rather something to be drawn out of him. What he needs to believe in and to live for has been written down already by the finger of God upon the tablets of his heart. He has but to look within and keep the mirror brightly polished.

G. E. BIDDLE.

### A KITTEN AS PSYCHICAL RESEARCHER.

Madame X., in the 'Annals of Psychical Science,' for November, gives a curious incident which occurred during one of the materialisation sittings at Algiers. A kitten had, unnoticed, followed the sitters into the room, and when a materialised hand began to show itself frequently, the kitten, says Madame X.,

'left my lap and ran into the cabinet, jumping on to the medium's knees. Its attention appeared to be turned to something in one corner of the cabinet. To a remark from one of the sitters, a voice from the corner answered, "She sees me," and a hand covered with drapery stretched out and played with the kitten, which responded, seizing hold of the drapery. But suddenly the kitten turned round facing the opposite corner of the cabinet, and acted for all the world as though in the presence of something hostile. It put up its back, growled and spat. "She sees another cat," said the voice, and at the same time a long "miau" was heard from the other corner. The kitten sprang from the medium's lap and came back into the circle. We heard twice more the sound from the corner, then suddenly a black, shapeless mass, occupying about the same space as a large black cat, appeared on the medium's lap. It remained there for about two minutes and then disappeared, seeming to fade away gradually into nothing.'

Madame X. thinks that, even if this black mass had not been seen, there is evidence of the presence of something abnormal, because the kitten would not have been likely to be 'deceived into making angry and vicious response' to any imitation of a cat's voice on the part of the medium. It appears as if the kitten was the best scientific researcher present, and knew when the evidence was indisputable and the fact beyond doubt.

**THE WORLD'S DEBT TO SPIRITUALISM.**—'Because our special message is being coyly investigated by individuals in almost every denomination, let us not flatter ourselves that they are safe guides in our councils. It is to Spiritualism and Spiritualists that the world is indebted for keeping the truth of demonstrated future existence before the children of men. It was not the archbishop, the liberal preacher, the Psychical Research Society—these all had the truth forced on their attention by the care of the Spiritualists who kept it preserved when all other teachers forsook it and fled. And to continue the beneficent work the destinies of Spiritualism must be watched and guarded by those who are assured of its verities.'—*'Banner of Light.'*



## SPIRITUALISM AND ORTHODOXY.

A writer in a recent number of the 'Annals of Psychological Science,' Mr. Frederick H. Balfour, is very desirous of knowing what answer those who call themselves Christian Spiritualists—that is, those 'who, acknowledging the reality of spiritualistic phenomena, at the same time continue to be Christians in the fullest and most orthodox sense of the word'—can give to the question: 'Are the revelations of communicating spirits, respecting their surroundings and conditions in the Unseen World, reconcilable with New Testament teaching, or are they not?'

Mr. Balfour, by his reference to the rejection by orthodoxy of all great advances in science, appears to admit that though it may be 'so much the worse for the discovery' as regards its immediate acceptance by the orthodox, it is really so much the worse for the limitations of orthodoxy in the end. And now, he says, 'comes the turn of Spiritualism.' Yes, we say, now comes the turn of Spiritualism to break down a few more of the narrow prejudices of fancied orthodoxy, and to complete the revolution in orthodox thought commenced by the Copernican theory, Darwinism, and geology.

Mr. Balfour gives a good description of the main characteristics of life in the spirit world, according to the 'perfectly unmistakable consensus in the accounts, or descriptions, given by communicating spirits of the world in which they live.' He refers to the account given by 'E. M.' in 'LIGHT' for February 18th last, of 'Our Children in the Beyond,' and sums up by saying that:—

'All agree in this, that the conditions of life in the spirit world are in all essential particulars a counterpart of those existing here and now. The monk still kneels before his crucifix, the scientist works in his laboratory, the student immerses himself in his books, and the children romp and play. And among those who inhabit the world after death we find the rough and the gentle, the cultured and the frivolous, the rowdy, the scholar, and the saint—precisely as we find them here.'

But Mr. Balfour thinks that 'it would be difficult to discover anything in the New Testament which offers the slightest support to any of these representations.' We read of rich men in flames, and beggars carried to Abraham's bosom. Even the celestial city in Revelation 'affords no corroboration of what the spirits tell us, for we hear nothing from them of any Divine Presence whatever.' Mr. Balfour, illustrating the orthodox belief, alludes to a telegram which announced the death of Mr. Spurgeon by stating that he 'entered heaven' at such an hour, and suggests that if spirit teachings be true, Mr. Spurgeon may be greatly surprised and grievously disappointed to find himself 'living in an astral villa in some heavenly Upper Norwood, officiating, perhaps, once more, as pastor of some glorified Baptist chapel.'

Mr. Balfour protests against the too frequent application of the word 'spirit,' as used in the New Testament, to the spirits of the dead, but Spiritualists are not really as indiscriminating as he would lead his readers to suppose. He closes his article by asking how it is that the 'greatest saints are not the greatest mediums.' We can answer that straight off, without waiting for the orthodox Christian, and say, *They are*. Mediumship is not necessarily of the phenomenal kind; every good man through whom spiritual verities are expressed to the world and made manifest to humanity through the conduct of life, is to that extent a medium interpreting spirit to mind.

We are not concerned to argue out the question from the point of view of orthodox Christianity, for everyone is orthodox to himself, and few of us are quite orthodox to others. Even from the writer's point of view, the New Testament does incidentally confirm our teachings, for it speaks of people as going to their own place, unchanged by death. But the New Testament, whatever it may be, is not a detailed analytical text book of elementary psychical phenomena; the truths it inculcates are of a higher grade, and we may fairly claim that really spiritual teaching, as distinct from the description of temporary conditions of manifestation, is, and always has been, the same in all ages. Life in the spirit world, like life in this, has its inward realities, and it is only a super-

ficial view of Spiritualism properly so-called that can mistake the description of the outward circumstances of life at any stage of being, whether in or out of the physical body, for an exposition of the spiritual verities which again are summed up in the words Being, Knowledge, Bliss. These words attain a more definite significance as we approach nearer to the Centre of All—a journey in which the passage of the portals of the next life is but a very short stage, and brings us but little nearer to the great consummation of spiritual union, of which religion speaks, as the goal of our ultimate attainment. S. G.

## 'NATURE'S LAWS.'

Under this heading 'Merlin' has some suggestive remarks in 'The Referee' regarding the attitude of a correspondent ('W.W.') towards Spiritualism. He says:—

'I hold no brief for Spiritualism, but I have preached the open mind as the one indispensable thing in inquiry. If you declare that no accumulation of evidence—not even repeated experiences personal to yourself—could possibly convince you of the truth of anything you are resolved not to believe, you are out of court.'

'"W.W." invites any reader to ask himself, "Have I any experience of a contravention of nature's laws or have I seen a ghost?" It is difficult to realise that the man who poses this question does not see that it contains an unwarrantable assumption. That assumption is that all nature's laws are known to him. It is safe to say that no man ever had experience of a contravention of nature's laws, but it is true beyond dispute that many imagined laws of nature have been found to be pure illusion. If I have seen a ghost the conclusion is not that I have beheld a violation of natural law, but that such a thing as a ghost is in accordance with natural law. The fact that you have never seen a ghost and the other fact that you don't believe a ghost to be possible, are both beside the mark. French men of science are at this time investigating the phenomena, or alleged phenomena, of motion without contact. If these prove to be real they will establish the existence of a law hitherto unrecognised and barely suspected by the world at large. The assumption from which "W.W." starts is that a ghost is an impossibility, because its existence would involve a contravention of law; but until we are certain that the law is wholly within our knowledge the argument is without value. There is only one rational way of arriving at a conclusion, and that way is to examine the evidence with scientific accuracy and to estimate its value with an unprejudiced mind.'

Dealing with a case in which a watchman saw and fought with the ghost of a suicide, 'Merlin' says:—

'It is to be noticed that he describes a person whom he has never seen, and this fact would appear to put a new alternative before us. We have no longer the choice between a lie and a dream. Either we must accept the supposition of a lie, mere and simple, or we must suppose that it is possible for a man to have brought to his mind in an inexplicable manner a knowledge of facts of which he had no normal conception. This is a matter of real moment, for in a very great number of stories of this class some knowledge is alleged to have been imparted which could not have been arrived at by the commonly recognised means. And the only thing left for us to believe is either that such knowledge has been really imparted in some instances as alleged, or that *all* the people who have made themselves responsible for the statement are conscious and deliberate liars.

'If the thing has really happened once in the history of mankind it must establish the fact that it is in accordance with nature's laws as indubitably as if it were a matter of every-day occurrence, and it is one of those things about which it is impossible to take shelter behind the pretence of a mistake. To offer one instance in a thousand, Lord Erskine tells how he met in the full light of day the ghost of his father's butler, not knowing that the man was dead, and learned from him the details of some business with the steward, which proved to be accurate though Lord Erskine had had no previous knowledge of them. Now, either Lord Erskine was a liar unashamed, or the story is a true one.

'I suppose it is not an impossible thing for a Lord Chancellor to be a liar, and I admit the antecedent improbabilities of the case. If it stood alone I should unquestioningly reject it. But it is unfortunate for this easy solution of a difficulty that many of the greatest and wisest of mankind come to Lord Erskine's defence and put their own reputation for



veracity in peril in a precisely similar manner. In short, the testimonies are so numerous, so precise, and authenticated by names of such repute that the mind recoils from the charge of universal perjury which is not to be separated from a refusal to accept the evidence.'

#### ARCHDEACON COLLEY'S 'APHORISMS.'

In a sermon recently preached in Stockton Church by the Rev. Archdeacon Colley, the Rector, he laid down the following 'Aphorisms and Maxims,' which he said he had found useful in his own life:—

'First: My daily prayer, and I want none other—Give me to see what I ought to do and the will and the strength to do it. Second: Do not think so much of the world that is to come, idly neglecting the things of the world that now is, but, rightly doing these, wisely prepare for that. Third: Self-preservation may be the first law of nature, but self-sacrifice is the first law of grace. Fourth: Let your religion be that of helping others and giving no one any trouble. Fifth: "My Father worketh hitherto, and I work," said One, and my motto is "Service," and I stipulate not for wages, for though the labourer should be worthy of his hire, yet I would rather work without pay than be without work. Sixth: The surest way of getting to heaven is for each one to try to make a heaven upon earth. Seventh: Welcome the inevitable and all shall be well. Eighth: What is to be is best to be. Ninth: Controversy equalises wise men and fools, and the fools know it. Tenth: To do what I like I have every right, if to no one I do any wrong.'

#### BITS ABOUT BOOKS.

'THE ANNALS OF PSYCHICAL SCIENCE.'—The November issue of 'The Annals of Psychical Science,' in addition to articles on the phenomena at Algiers, already mentioned in 'LIGHT,' contains a number of instances of remarkable phenomena; among others Miss H. A. Dallas contributes a story of a fulfilled prediction, and Mrs. Verrall sends some notes on fancied resemblances followed by actual meetings, a phenomenon which was recently discussed by Dr. Ferrari, and makes the important remark that the person mistaken for another often bears not the least resemblance to the latter. In one case Mrs. Verrall says that her fancy even metamorphosed a blue serge suit into a black clerical dress, and on this assumption the fancied recognition was based: 'It was not Mr. F.'s appearance, but only his costume that was transferred to the other person.' In one case the fancied recognition appears to have been almost contemporaneous with the death of the real person. We observe that in a brief allusion to Dr. A. R. Wallace's autobiography he is referred to as 'Sir' Alfred Russel Wallace. We hope the editorial slip may be merely an 'intelligent anticipation,' or a 'prevision,' but we did not find our distinguished friend's name in the last list of 'Birthday honours.'

'REAL GHOST STORIES.'—Mr. W. T. Stead has reissued, in cheaper form, as a book of 334 pages, his 'Real Ghost Stories' and 'More Ghost Stories,' originally published as the Christmas numbers of the 'Review of Reviews' for 1891 and 1892, and afterwards brought out as a six shilling volume. 'As the public interest in ghosts shows no abatement,' Mr. Stead has 'decided to republish the stories as seasonable reading for Christmas,' though he sees no special reason why ghosts should be more believed in at that season than at any other time of the year; but 'it is one of the old conventions that the intrusion of these spectral realities from the invisible into the visible world should be resented less at Christmas time than at other seasons.' Moreover, as 'we shall all be ghosts ourselves some day, it is only natural that we should be interested in the experience of those already disencumbered of their bodies.' Mr. Stead thinks that the fact of spirit communication, of which he is certain, would, if properly apprehended, 'go far to remedy some of the worst evils of which we have to complain. Our conception of life has got out of form, owing to our mistaking a part for the whole.' The book, which is closely packed with good stories, arranged according to the class of manifestation, may be had from the office of 'LIGHT,' price one shilling net, or 1s. 3d. post free.

THE HUMAN AURA AND COLOURS.—Mr. W. J. Colville's three lectures on 'The Human Aura and the Significance of Colour' have just been published by L. N. Fowler and Co., in a small pamphlet of forty-eight pages, which can be had at the office of 'LIGHT,' price 1s. net, post free 1s. 1d. The human aura has long been recognised under various names, and has been

studied by Mr. Leadbeater, Professor Van der Naillen, and others, for it can be seen clairvoyantly to be of various colours, according to the temperament and character of the individual. It is in relation to the colours of the aura that coloured light, according to Dr. Babbitt, whose results are quoted by Mr. Colville, has a therapeutic value; thus, red light is a stimulant, while blue is soothing or sedative. We are recommended to imagine ourselves enveloped in light of the colour corresponding to the mental state desired: 'everyone's aura is under his control if he only determines to regulate it,' and we can determine our own psychic conditions, says Mr. Colville, even when we cannot arrange our exterior environment to our taste and pleasure. In the second lecture, specific interpretations are given to various shades of colour, and the colours are also compared with the vowels, the psychic expression with the vocal one. The third lecture treats of 'the aura as an indicator of health and character.' Instinctive likes and dislikes for certain persons are attributed to the attractive or repulsive natures of their auras, and health and harmony are affected by the persons with whom we come in contact, and by the conditions prevailing in certain places, so that 'heavens and hells and all intermediate conditions are regulated by aura, and it is on the basis of this knowledge alone that we can reconcile the various conflicting views of the future life' as described by clairvoyants and others.

AMONG IRISH PEASANTRY.—'By Beach and Bogland,' a collection of stories of peasant life in various parts of Ireland, by Jane Barlow (London: Fisher Unwin), reveals many of the characteristic traits of the Irish people, and graphically sketches the peculiar national psychology. Many of the lonely villages are so far out of the beaten track that to their inhabitants the outer world is 'a dim and mysterious region from which the absentee seems not so very much more likely to reappear than do those who have been seen off with a wake and a keen.' In other words, the emigrant and the deceased person are about equally likely to return. 'Not that such returns even as these (of the deceased) are by any means unheard of. Would the friends of Michael Larissy, who duly waked and buried him three years ago, aver that they have never set eyes on him since? Then, everybody knows that several of the Denny family have "walked." Therefore, the assertion: "It was himself or his ghost," is not regarded as containing a very unequally balanced hypothesis.' Accordingly, we are not surprised to find that some of the stories, especially the first, contain allusions to the strong belief in spirit return, but not until the very last story of all do we find anything like what some call a 'collective hallucination,' by which a phantom is seen and imagined to be a person still in the flesh.

#### 'THE COMMUNION OF SAINTS.'

The 'Cheltenham Chronicle' of November 11th, gives a report of a fine spiritual sermon by the Lord Bishop of Gloucester, delivered on the previous Sunday. He took as his text the twenty-third verse of the twelfth chapter of Hebrews, and said:—

'The writer of this Epistle realises what a thin partition lies between the living and the dead. With him unseen things are realities. . . . No festival helps us to realise this more than that of "All Saints," when our thoughts are drawn to the great company of saints who have passed into the silent land, and we see the force of that clause in our Creed, "I believe in the communion of saints." The spirits of the just seem nearer to us now than at any other time, and though intercourse with them seems to be denied, yet our communion with them is as real as if we could put our hand into theirs. What though we see them not, and a veil hides them from the eye of flesh, the eye of faith can see the saints of every age and clime. . . . We can see many well-known faces—those whom we loved and still love, as they do us, ever near to us because ever in His presence in whom they lived while here below. Yes, in the dark hour of trial and suffering, when no hand is near to help us, we are not alone, even as they were not, for our God and Father is with us, and they, our blessed dead, are round us as a cloud of witnesses. . . . When Elisha was in Dothan, his servant could see only the host of Syrians sent to take him, with their girdle of spears surrounding the city, until Elisha prayed "Lord, open his eyes that he may see," and behold, he saw the mountain full of horses and chariots of fire round about Elisha! In this case it was a transient vision, but to Christians now spiritual realities are ever visible to the eye of faith. When we see to what the spirits of the just have attained we see what we may yet become, in spite of past failures.'



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## Light,

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### FEELING THEIR WAY.

A few months ago, we discussed a significant little debate in the 'Open Court' between its editor and Mr. T. B. Wakeman. We call it 'a debate,' though really there did not seem to be much difference between the editor and his antagonist. Mr. Wakeman, entrenching himself (far in the rear) behind Haeckel, denied the possibility of spirit-existence and therefore of spirit-communication. His argument—if we may call it that,—simply amounted to the dreary old indolence,—'It is not possible, therefore it is not true.'

Dr. Carus, replying to this—if we may call it a reply—contended that we do persist after 'death,' but not as persons; and only as influences and emotions. What he calls 'the soul' is really the after effect of a soul's life. Practically he is at one with Mr. Wakeman in denying a future life; and of course Mr. Wakeman is at one with him in affirming survival of influence: that nobody could deny.

The subject is resumed in the 'Open Court' for November, which is for the most part an 'Immortality' number. Mr. Hereward Carrington, criticising both Mr. Wakeman and Dr. Carus, says that the 'Open Court' does not look at psychical research phenomena in the proper spirit. Its agnosticism, or its peculiar 'scientific-philosophical mind,' makes it narrow by limiting it to denials. On the one hand, there is Dr. Carus with his vague and sentimental survival-soul, an immortality of after-effects, which is virtually or actually annihilation of the personality: and, on the other hand, there are the Wakemans with their 'non possumus,' their arbitrary negations, their old-fashioned materialism.

Mr. Carrington is very far from being a Spiritualist. He says, 'Personally, I do not particularly care whether the soul lives after the death of the body or not.' He is only curious and interested. He wants to know, and he thinks it is very tiresome of the Wakemans to sit there smiling and shaking their heads. He says: You are putting the cart before the horse. You begin with denials, and of course you don't get on. You call the Spiritualist's facts 'impossible,' but how do you know they are impossible? A dogmatic denial of 'possibilities' has often led to ridiculous results. Scientific reserve? yes: but the majority of scientific men content themselves with declaring, without investigation, that these things are impossible. On the other hand, says Mr. Carrington, the psychical researcher, who also feels the weight of the presumption against a future life, says: 'Nevertheless, here are certain well-evidenced facts which seem to prove survival after death. Let us see whether the evidence for its truth will overthrow the presumption against it.' That is the only frank, honest, logical, and scientific course to pursue.

Dr. Carus' reply is dreary enough, in all conscience. He does not see any particular value in the results of psychical research, and falls back upon a more than usual blunt denial of personal persistence after death. 'In spite of my objection to materialism as a philosophical principle,' he says, 'I would not hesitate to deny the ghost existence of the soul which means that spirits could lead an independent life without being somehow incarnated into bodily actuality.' But, in these last half a dozen words, may we find a creeping-in place, after all? Much depends upon the word 'incarnated': and something depends upon the meaning of the phrase 'bodily actuality.' All we can say is that Spiritualists keep, as an entirely open question, the 'bodily actuality' of spirits. Paul says, 'There is a natural body, and there is a spiritual body.' We are quite content with that; and we think Dr. Carus might be content with it.

Another Article in this number of 'The Open Court' adds to the special interest of it. Dr. W. F. Bishop, discussing the resurrection of Jesus, makes the following amazing declaration: 'Our contention is that the Risen Body of Jesus Christ revealed to the world a new state of human existence for the body of man. It was strictly a revelation—an unveiling of what before was not known and could not be known. Such a resurrection had never occurred before in the history of the world.' We call that an amazing statement. Dr. Bishop goes on to explain that the resurrection body was purely a spiritual body. What then was the body of Samuel which appeared to Saul? What was the body of Moses which appeared to Jesus on the Mount of Transfiguration? Dr. Bishop cleaves to the old notion of a resurrection for all 'at the last day,' and says that the resurrection body of Jesus was typical of the body that all will then possess. For our own part, we think it infinitely more reasonable to say that the resurrection body of Jesus was a specimen of the spiritual body which all possess when they have 'shuffled off' this mortal coil.' Dr. Carus calmly says of this contributor, 'There are still many people left who have remained untouched by the negativism of the *Zeitgeist*, and sometimes, not without great effort, have succeeded in resisting the inroads made by higher criticism and other influences injurious to implicit confidence in their religious doctrines. Dr. Bishop is one of these.'

Again another contributor, Dr. Ernest Crutcher, who writes a most searching Article on 'The Philosophy of Pain,' touches upon the subject. He sees in pain a mighty instrument of evolution. It is a veritable creator; and that which it creates points straight to life beyond for fulfilments and utility. Here are a few highly suggestive sentences:—

The experiences of a matured man are not handed on to his progeny, because the richest and most valuable of them do not come till he has passed the active procreative period. Then are not the accumulations of ripe age and intellect wasted if death ends all, if such harvested lessons are to be lost in the grave? No; we have need for such experiences; for the fruit of life seems to be to gain experience, which is to serve us in a subsequent career. If we enter a heaven of idle rest after death we have wasted our time in gathering experience during our earthly existence.

More and more grows the conviction that this present life is a chrysalis of psychic growth, and that our encasement is 'of the earth earthy,' and intended for temporary corporeal use. Our present career is a transitory stage, and we pass through the process called death to lay aside a habitation no longer tenable, or perchance outgrown by the spirit seeking wider, newer, larger experiences, which tend toward imperative psychical growth and ripeness.

May not the death of the individual mean the enactment, on or in another element, of the soul-history of earth, which will fit it, by a mystical period of growth, for another and larger career?

To which question we give the heartiest assent.



# THE SCIENTIFIC APPREHENSION OF THE SUPER-PHYSICAL WORLD.

By MR. W. L. WILMSHURST.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of November 30th, 1905; Mr. H. Withall, vice-president, in the chair.

MR. WILMSHURST said: In a short and little-known poem entitled 'The Horseshoe,'\* one that is almost lost sight of amid the rich overgrowth of his greater works, Goethe has related an incident, perhaps apocryphal, but at any rate ideally true, in the life of our Lord, which will serve as a starting place for a reasoned consideration of our subject, the Super-physical World. The Master, accompanied with a little band of followers, was journeying on foot through Galilee, discoursing to them as He walked of that subject which it was His mission to proclaim, which, with a perennial wealth of metaphor and parable, He was continually endeavouring to make clear, but which, notwithstanding His similitudes, His hearers seem to have found so much difficulty in understanding,—the Kingdom of Heaven. As He talked He descried in the mire of the highway a horseshoe which He bade him who walked nearest Him to pick up and keep; some time or other it might prove of service. But the disciple thus addressed—and tradition has been wont (perhaps unfairly) to attribute these examples of Apostolic perversity and stiffneckedness to St. Peter—was too engrossed with his own ideas of the subject under discussion, too preoccupied in putting a mundane and material, instead of a spiritual, interpretation upon the Master's promised kingdom, that he disdained to lower his thought to so mean an object as a cast horseshoe, and ignored the request to pick it up. Whereupon the Lord stepped back a pace or two and Himself stooped, lifted it out of the mire and, proceeding with His discourse, bore it with Him, saying no more about it. At the next village He, unobserved, sold it for a penny at a blacksmith's shop, and with the money bought some cherries which He secreted in His robe. Later on, when the disciples, tired and thirsty with their journey under the midday Syrian sun, began to flag and drop behind in the march, the Master, Who now was walking on alone in front and perceived their distress, let fall here and there a cherry in their path, and he who had at first disdained to stoop once for the horseshoe was now only too thankful to stoop many times to pick up and refresh himself with the mysteriously provided fruit. Such is Goethe's

## PARABLE OF THE HORSESHOE.

Like all great parables it is capable of many interpretations. It will bear, I think, the interpretation I now suggest. It inculcates the imprudence of despising any element or factor, however apparently useless and degrading, in God's wonderful universe. It teaches that even the relics and by-products of life should not be regarded as 'common or unclean,' but should be sedulously husbanded, valued, and transmuted into food for the mind of man, so that, of the infinite store and variety of provision He has made for us, *nothing*, not a fragment, should be lost.

Is not the horseshoe typical of that body of facts known as psychical or metapsychical phenomena, which the majority of people, pre-occupied with their own special religious or rationalised views of life, are wont to ignore or to exclude from their conception of the Cosmos? Are not those facts ignored, or excluded from purview, for some such reason as swayed the obstinate apostle, viz., that, even if realities, they are trivial, repulsive, not in harmony with their religious or scientific views, or, may be, that they are the cast-off shoes of an order of life which, in their own sight, is negligible or better left alone?

There are many, however, who are satisfied that the phenomena referred to are genuine and scientifically accredited facts (however originated), but ignore them because of the

difficulty of explaining them and of reconciling them with other facts not of an abnormal type. Their minds, unable to co-ordinate these facts with established knowledge or beliefs, either remain in a state of perplexity, abandon the problem as insoluble, or attribute the phenomena to wholly improbable or erroneous causes. It may be asserted—with some confidence, I think, in view of the present state of public perplexity, and of the failure of many able minds to come to positive and satisfactory conclusions on the subject—that the task of providing an explanation is well-nigh hopeless so long as the phenomena remain uncorrelated with other established knowledge. 'We are not masters of the accidents of which we are spectators,' says Professor Richet, speaking of these phenomena. 'Why? perhaps because our intelligence is not in a state to seize them.' The present paper is an essay towards remedying the defect of which Professor Richet speaks; towards taking such a comprehensive view of the Cosmos that the psychical phenomena, often mis-called supernatural, may be seen to be attributable to causes perfectly natural and inevitable, to causes which may be adjusted (though perhaps only approximately) into appropriate places in the universal scheme of things. These phenomena (the genuineness of which, on the strength of many accredited authorities, I assume as established) are

'Like perspectives, which rightly gazed upon  
Show nothing but confusion; eyed awry  
Distinguish form';

and from the consideration of them in association with other branches of scientific knowledge, results of enormous practical value to humanity may, I am led to think, ultimately be obtained.

There are two methods, and only two methods, by which the super-physical world may become apprehended (I am careful not to say comprehended) by the human mind. One method, which is relatively swift, immediate and self-convincing, is by the development of the spiritual consciousness of man; the other, which is slow, gradual, laborious and tantalising, is along the line of scientific research and intellectual investigation,\* a line along which we Western races (as races) are now travelling.

Of the apprehension of the super-physical by the spiritual consciousness I will say but a word. The axioms which govern it have been stated for all time by many teachers and in many tongues. They are summed up in words which are familiar to us: 'Seek ye first the kingdom of heaven—which is *within* you. . . . Let not him who seeks cease until he finds, and when he finds he shall be astonished. Astonished he shall reach the kingdom. . . . Strive, therefore, to *know yourselves* and ye shall be aware'—of many things that compass you about unperceived by your physical sense faculties. The *Logia* of all the great Wisdom-teachers of the past inculcate self-knowledge, development of the spiritual self in man, as the infallible method of cognition of a world other and higher than this physical one of ours. And in all ages the witness of the Wisdom-teachers has been found to be faithful and true. In all ages have there been strenuous seekers of 'the Kingdom' to whom a transcendental world has been opened and proved as objective a reality as the physical. Meditative mystics, introspective saints, simple men and women, often unlettered but pure in heart,† in moments of exalted consciousness have been, in St. Paul's graphic symbolism, 'caught up into the third heaven and heard unspeakable words,' or undergone remarkable experiences of a like character. The most valuable achievement of modern psychology is that it has stopped the mouths of those who have alleged these experiences to be the hallucinations of deranged visionaries, and formulated the inductions that the mind has a reality of its own independent of the physical order; that a noumenal world is positively as existent as the phenomenal, and is one whence perpetually issue streams of life and light and inspiration to the soul of man, whether he be

\* All the great religions, and especially the Vedanta philosophy, emphasise this conclusion. The Vedanta inculcates that the super-physical may be apprehended by the methods (1) of *Sankhya*, intellectual discernment, and (2) of *Yoga*, mystical devotion to the Supreme. But the greater of these is *Yoga*.—See the 'Bhagavad Gita,' *passim*.

† Morally, psycho-physically, and etymologically, purity implies power.

\* 'Legende vom Hufeisen.' (Werke, Parabolisch.)



conscious of the fact or not. Indeed, a well-known psychologist has recently made the following candid statement, which wholly corroborates the proposition I am submitting :—

‘Our result so far is that the attempt to explain the universe in the terms of physical energy has brought us into an *impasse*. This suggests the question *whether the attempt has not been a misguided one from the start* and whether we might not have fared better had we reversed the process and taken as our starting-point, instead of the atomic structure of matter and the law of the conservation of energy, *the structure of our own wills* and the system of ends of which consciousness in its essence consists.’\*

It is a humiliating confession to make nineteen centuries after the utterance of the explicit instructions of the wisest and most perfect of mankind. Time is ill-spent in bemoaning lost opportunities, but one can scarcely refrain from reflecting for a moment what our knowledge of the universe might have been to-day, and how our sociological conditions might have stood at present, had psychology rather than physics been our chief study; had we examined and developed the latent spiritual faculties within us at least *pari passu* with our investigation of the material world without us, instead of adding the incubus of further complexity to the heavy funded debt of ignorance with which humanity stands at all times weighted.

But those who have followed those true *principia* of knowledge and become spiritually conscious of a super-physical world (for that door of approach is still always open), are but an almost infinitesimal minority. Humanity in the mass has ignored their methods and denied the validity of their results. It has become so utterly sceptical of all but material phenomena that, when psychical phenomena demand consideration, it disdains to stoop for the horseshoe; nay, it has often affirmed that no horseshoe is there to stoop for. Certain scientific leaders of world-wide repute, however, *have* stooped and now certify the genuineness of the phenomena. They are discovering, one by one, a number of facts with which (as with the cherries scattered in the disciples’ path) the world, thirsty and weary of its own materialism, may, if it will, hasten to refresh itself and enlarge and recast its aspect of the Cosmos. Discovered, I say; yes, but that is only half the truth. We are wont to call the last four centuries centuries of unprecedented scientific discovery. So they are; but it is wholesome. It is chastening to one’s intellectual pride, nay it enables us to attain a truer, juster mental outlook, to reflect upon the circumstances under which those discoveries have been made, and the moral, temporal, and intellectual needs of humanity with which they have synchronised and which they seem destined to supply. The cherries, you will remember, were not found until a wise foresight knew how urgently they were needed, with what eagerness and gratitude they would be seized and turned to good account.

Rightly viewed, then, the epoch of scientific investigation which began four centuries ago, and the end of which is not yet, is one not so much of discovery as of disillusionment. That is the point made so effectively last year by Mr. A. J. Balfour when, in his presidential address to the British Association, he endeavoured to give a moral value to the intellectual perceptions of modern physicists. Let me quote his own words :—

‘The beliefs of all mankind about the material surroundings in which it dwells are not only imperfect but fundamentally wrong. It may seem singular that down to, say, five years ago, our race has, without exception,† lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, things transcendental or divine, but about what men see and handle, about those plain “matters of fact” among which common-sense daily moves with its most confident step and most self-satisfied smile. Presumably, however, this is either because too direct a vision of physical reality was a hindrance, not a help, in the struggle for existence; because falsehood was more useful than truth; or else because

with so imperfect a material as living tissue no better results could be attained.’

I hope I am not reading too much into the whole argument of Mr. Balfour’s most luminous address in saying that he seemed to harbour the idea suggested by Goethe’s parable, that the recent and transcendently important revelations of natural science have, like the cherries, been appropriately timed and permitted by the providence and beneficence of Someone who, unseen, is on the road ahead of us.

#### THE PROCESS OF DISILLUSIONMENT.

Consider then, for a moment, not as discoveries, but as disillusionings, a few of the chief great conclusions of scientific thought in regard to the material universe. To do so will serve two purposes. (1) It will assist us in formulating on an intellectual and scientific basis an apprehension of the super-physical; and (2) it will make clear how essential to formulating such an apprehension it is to beware of trusting too implicitly in ordinary utilitarian sense-perceptions, which, as Mr. Balfour pointed out, have been evolved through the ages merely for the rough-and-tumble, tooth-and-claw struggle for physical existence, not for the higher ends of abstract and scientific thought, of ethics or things super-physical. Just as Nicodemus on seeking information about religious truth was confronted at the outset by a puzzling paradox, so in any attempt to apprehend the super-physical by the intellect an analogous proposition must be accepted. Sacrifice, renunciation of all illusory preconceptions and prejudices born of our sense organs, is essential; and, fortified indeed by all we have been enabled to learn through those primitive channels of knowledge, we must obey the maxim of the father of modern learning that ‘it is no less true in this human kingdom of knowledge than in God’s kingdom of heaven, that no man shall enter into it except he become first as a little child.’\* For the study of the physical we have used science and our senses; for that of the super-physical we must learn the first principles of super-science and employ a chastened imagination.

The commencement of the process of disillusionment, then, was the recognition of the crude fact that the earth was not flat, but globular. Then the geocentric theory of the earth’s position proved illusory; from a position of supposed paramountcy in the universe, our world, to the easily cheated human mind, became degraded to an insignificant, ephemeral mite floating in a void; a conclusion as false as that which preceded it, for even the crescent light of truth cast fresh shadows of deception. Man and his habitation appeared, under the development of astronomical science, to be of no account; so infinitely small were he and it as compared with the cosmic bulk. Turning his attention away from the abysses of space he centred his thought on the material constitution of his own world, only to meet with fresh surprises. Matter, which had been reduced to a number of elements, elements which had been resolved to primal atoms, became, again in Mr. Balfour’s words, ‘not only explained but explained away’ into the abstract substance known as ether. Our senses had been deceived in their conception of the ultimate constituents of physical matter. The atom was found capable of being split; its very name, as regards physical matter, is obsolete and a misnomer, for whole universes of invisible corpuscles are now conceived as swinging, freely and roomily as sidereal systems in the heavens above us, within the ample latitudes of ‘that which is not further to be cut.’ And lastly, the void our world seemed to float in has proved, perhaps, the greatest illusion of all. For the postulation of the interstellar ether, and of the fact that gross matter is but a modification of that super-sensuous substance, necessitates the corollary that we are placed and safely packed away within a Cosmos of which we are an integral factor, and one whose remotest parts must needs be fashioned of the same raw material as ourselves, to whatever modification of form that material may, at any given place, be subject.

Thus the physicist who not long ago believed himself to be dealing with ponderable ultimates, and, ‘subdued to what

\* Professor J. H. Muirhead in ‘Ideals of Science and of Faith,’ p. 97. The italics are mine.

† Mr. Balfour has overlooked the hoary religio-philosophy of India, the essence of which is discrimination between the real and the illusory, and which displays a knowledge, obtained intuitively, of the workings of the Cosmos which is only now beginning to be ascertained and verified by the experimental methods of Western science.

\* Bacon. ‘Valerius Terminus,’ I.



he worked in,' was constrained, almost against his will, to become a materialistic philosopher, is to-day aware that, as regards his sense-perceptions, and save so far as they serve to steady his judgment, he might almost as well be a blind man, for he knows himself to be dealing with material so attenuated, subtle and elusive as, of itself, to afford him no philosophic foothold, and to be engaged in abstractions so refined as to necessitate the use of faculties that transcend the utilitarian so far as a man's brain transcends a sheep's. For is he not at last already working within the confines of the super-physical world?

If to the conclusions of inorganic physics we add those of biology (or organic physics), we are met by some significant facts. Even Professors Haeckel and Ray Lankester detract somewhat from the merits of their own peculiar philosophies by revealing the fact that in our brains, the organs through which our consciousness operates, there is a surplussage of cerebral development beyond the needs of a material struggle for life, a fact which leaves a door open for the possible solution of many psychical phenomena whose reality is already established, as well as giving promise for the maturing of further faculties, latent and undreamed of, within us; for another induction of biology is that Nature's method is to create the organ long in advance of the owner's capacity to use it.

But, it may legitimately be asked at this stage, what is the place and destiny of man amid this everlasting flux of matter, this kaleidoscopic world of illusion? What guarantee has he that even his present knowledge of the physical world is not illusory; that even primordial ether, and the inferences to be drawn from it, will not in turn prove to be illusions that will give way under further research? To answer truly we must say—there is no guarantee; it is more likely than not that we shall still further be undeceived. Already mathematical analysis of the ether suggests that, abstraction though it be, still more remote and refined physical *substrata* must be imagined in order to make good even our present conception of it. Its assumed rigidity must be secured by the hypothetical motion of some still more primal material; there are others within the ether.\* Yet despite this bewildering thought, there must steadily be borne in mind the dictum of the psychologist—so appropriately timed as to neutralise the despair that otherwise might have been felt at so paralysing a prospect—that notwithstanding the shadow-play of unrealities, despite the exposed trickeries of sense and the revelation of fresh, and possibly equally fallacious, aspects of the material world, the human consciousness may stand firm and unblenched. 'The mind is its own place'; it has a reality of its own quite outside of the physical order and from the security of which it may contemplate, without fear of being overwhelmed, the shadow-dance of matter and watch the wondrous unfolding of world upon world without end. 'When we deal with the cosmic and the general, we deal only with the *symbols* of reality,' says Professor W. James;† 'the *axis* of reality runs solely through the egotistic places, and our greatest, most responsible concern is our private, personal destiny after all.' Here then in the separation of the real from the unreal, of the infinite and eternal from the finite and temporal, is the starting place for any exploration of the super-physical world. Mind, spirit, has vindicated its own reality; has established an independent empire of its own. Matter has disclaimed jurisdiction over it. 'The deep (firmament) saith it is not in me; the sea saith it is not with me.' Such is the testimony of the material world to human immortality; negative testimony if you will; perhaps all the more important on that account.

In the security of this knowledge, then, we can afford to await developments of natural science, disillusionments though they may prove to be, in the assurance that they will bring us step by step, as they have done hitherto, nearer to an understanding of the super-physical world whose existence we are

seeking to establish. Observe how the prophetic words of the Wisdom teacher are being fulfilled:—

'Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to construct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted and her face grows more beautiful, august, and wonderful with every barrier that is withdrawn.'

So wrote in 1898 one of the chief explorers of the infinitely little (Sir William Crookes). \* Last year the most eminent living investigator of the infinitely great (Sir William Huggins) said:—

'By each discovery the vision of the world has become more glorious, the wonder of it more amazing, while chambers and palaces of Nature still unexplored remain the exhaustless heritage of all coming generations. Are our theories more than artificial conceptions, mental pictures co-ordinating a large range of facts and guiding us to new facts? Have we approached even within telescopic view of the reality of things? . . . What is behind the obvious trend and direction of development of the Cosmos?†

And simultaneously with these expressions of amazement the sands of the Libyan desert yield up to still other seekers a tattered fragment of papyrus, whereon are written words that are both an answer and a trumpet-call to further effort:—

'Let not him who seeks cease until he finds; and when he finds he shall be astonished. Astonished he shall reach the Kingdom, and, having reached the Kingdom, he shall rest.'‡

And though the Kingdom spoken of is an inward principle and not an external fact capable of being grasped and analysed by Science, none the less is it true that Science herself is pushing her wondering way through the outer courts of Nature's temple, and advancing slowly but surely towards the inmost sanctuary where only the spiritual consciousness of man may hope to enter.

\* British Association Presidential Address, 1898.

† Speech at Royal Society dinner, December 9th, 1904.

‡ 'New Sayings of Jesus,' discovered at Oxyrhynchus, 1903.

(To be continued.)

## A SPIRIT COMMUNICATION.

An interesting correspondence on Spiritualism has been going on in the pages of a Scotch weekly journal called 'Saint Andrew,' and a Spiritualist, 'Lover of Truth,' has contributed a number of useful letters, from one of which we take the following spirit message from 'a troubled one.' 'Lover of Truth' says: 'After a name had been given and some remarks made by us, there was written:—

"Thank you; all earthly pomp vanishes like a dream. Can you understand how I miss what I used to call my own? Nothing is left but I—I, my innermost self. I leaned on many—friends, dependants. Where are they? I leaned on false hopes in religion. I trusted to go to heaven at once, and I am still on earth perplexed and troubled. But I have been told that I shall reach the spheres of light after the needful probation. Can you understand the difficulty I had in judging between right and wrong? You might not have acted differently in my place! What a revelation to have lost the scales that obscured the vision—to see—to see that I am but a unit of humanity! I am unused to my new state—I am troubled by many reflections, but I trust in God. I have seen my loved ones, and I shall reach their bright sphere. Think of me with sympathy."

THE ALGIERS MATERIALISATIONS, as described by Professor Richet, have compelled the respectful attention of the Press in general. The Paris correspondent of the 'Daily Telegraph' describes, in that paper for November 27th, the results of Professor Richet's experiments, and says: 'All interested in psychical research know of the mysterious "Katie King," who is stated by such a scientific authority as Sir William Crookes to have materialised several times in the presence of himself and of other persons, and whom he photographed. Professor Charles Richet, an almost equally well-known man of science, who has long studied such questions, has just made the acquaintance of a new materialised spook, who gives his name as "Bien Boa." Of course, M. Richet took every possible precaution against imposture. . . . Professor Richet himself photographed the phantom by flashlight, and the pictures of the gathering, with the apparition among them, can be seen.' A few more such articles in the daily Press, and the belief in spirit phenomena will be as universal and unquestioning as the belief in Marconi telegraphy or the dissociation of radium.

\* Professor Whetham, 'Recent Developments of Physical Science,' p. 279. By Hindu philosophers five ethers, and their respective vibratory qualities, are recognised, of which only one, the luminiferous, is at present apprehended by us. See, for instance, 'Nature's Finer Forces,' by Rāma Prasad, M.A. (Theosophical Publishing Society.)

† 'Varieties of Religious Experience,' p. 498.



## MENTAL SELF-MASTERY.

Among the many breezy books that have poured from the press in America, those by Mr. Horace Fletcher may take front rank as thought-provokers. Mr. Wake Cook has already drawn attention in 'LIGHT' to one of these, entitled, 'Glutton or Epicure,' and there are two others which are calculated to act as tonics and stimulants to weary, worried pessimists.

In the first of these works, named 'Menticulture, or the A.B.C. of True Living,' Mr. Fletcher traces evil passions to one of two roots. He affirms that:—

'Anger is the root of all the aggressive passions: worry is the root of all the cowardly passions. Envy, spite, revenge, impatience, annoyance, selfishness, prejudice, unrest, and the like, are all phases of anger. Jealousy, fear, the belittling of self, the blues, and all the introspective forms of depression, are the children of worry.

'Anger and worry are the most unprofitable conditions known to man. While they are in possession of the mind both mental and physical growth is suspended. . . . They are bad habits, and not necessary ingredients. . . . Fear is possibly the truer name for the cowardly root-passion than worry; but as they are synonymous, and as anger and worry are more frequently used together, and worry has a less formidable sound, I have chosen to present it for attack under that title.'

That 'fear-thoughts' are wrong, weakening, and the cause of a large proportion of the sufferings with which we unnecessarily torture ourselves, is being recognised by many others besides Mr. Fletcher. For instance, Ella Wheeler Wilcox wrote in the 'Nautilus' recently:—

'Fear is the twin of Faith's sworn foe, Distrust;  
If one breaks in your heart the other must.

Fear is the open enemy of Good;  
It means the God in man misunderstood.

Who walks with Fear adown life's road will meet  
His boon companions, Failure and Defeat.

But look the bully boldly in the eyes,  
With mien undaunted, and he turns and flies.'

If we had faith instead of fear we should not worry half as much as we do. As Mr. Fletcher points out:—

'We quarrel most frequently with what *we* fear is thought or intended by our adversary, and least frequently with what he actually does or thinks. On the other hand our adversary endows us with intentions which he himself creates, and puts his own fuel on the fire, to increase the heat of the controversy.'

The aim of Mr. Fletcher in this awakening book is to prove that anger and worry can be, and ought to be, overcome—or rather eliminated; that emancipation can be achieved, not through repression, but by substitution. He says:—

'Love, and Appreciation, and Gratitude—the ever-present and ever-faithful handmaids of Emancipation—are the natural and only conditions favourable to growth; they are the less assertive, but stronger, attributes which are always waiting to occupy the places left vacant by anger and worry, and to fill the "void which Nature abhors." Born of them is that other divine attribute called Help or Charity, and together they stimulate to good action and to good thought, and lift into life that plant of the soul, the Divine Responsibility of each member of the human family.

'The disposition of the emancipated is to switch the current of the Divine Spark (which is the energy of man) on to wires that connect with motors belted to good acts, and good thoughts, and worthy appreciation, and to cut out the circuits of worry and anger and their branch lines entirely, leaving them to rust and decay through disuse.'

That this is possible, practicable and profitable he shows by a variety of ingenious and inspiring illustrations and by a number of strong and helpful suggestions. He emphatically states that—

'It is a matter of voluntary selection. The same effort of thought can be made to bless or to curse; can stimulate to good or stimulate to bad; can propel or retard; can aid or obstruct; can nourish or kill. . . . To man is given the power, through cultivation, to promote, without limit, growth towards Perfection, which is the evidence of Divinity in him.'

It is therefore largely a question of attitude—of habit of thought—of persistent cheerfulness. The science of true living is based on true feeling and thinking. We ought not to *dare* to be afraid, or to grow angry. As we usually see what we look for, find what we seek, and gain self-control by confident and expectant effort, so we can get rid of—and rise above—anger, fear, worry and irritability by persistently striving to form the thought-habit of regarding them as unnecessary; as blemishes, weeds, handicaps to energy and happiness that can be put aside at will. Mr. Fletcher rightly says:—

'Should a just appreciation of the power within us become *fashionable*, the tendency to mimicry . . . would become an element of strength instead of an element of weakness. . . . The condition required for growth to emancipation is that of perfect faith and confidence born of knowledge of the power God has given us to "cast out evil." . . . Faith must precede, but examples of emancipation are sure to develop in every community, and soon the atmosphere will be pregnant with the possibility of it. Then it will be easy to *follow the fashion* and dismiss anger and worry; and, after a little, shame will attach to those who entertain and exhibit them, and growth and happiness will result; for the natural tendency of the emancipated mind is towards growth, both intellectual and spiritual, just as the tendency of plant life is towards vigorous growth and perfect blossoming.'

READER.

## CRYSTAL VISION.

(All rights reserved.)

For those who believe themselves possessed of the power of crystal vision, in any degree, 'Yoga' suggests the following experiments for its development.

1. Fix your gaze on the crystal, but keep the mind in a passive state. Try not to think of anything.

2. Try to visualise in the crystal a face or scene you know well.

3. Try to visualise a house or street you know and, when that is clear, change—by slowly turning the crystal round—to the adjoining house or street, and so on.

4. Write on a piece of paper what you wish to see, then turn the paper over. Think no more about your question but wait for what may chance to develop in the crystal, on which your gaze and attention must be concentrated. (The conscious effort to see a particular thing sometimes prevents success.)

5. Hold a pencil in one hand for automatic writing and let it rest on a sheet of paper while you concentrate your attention on the crystal, which enables you to forget, and thus give up conscious control of the hand holding the pencil. Questions such as 'Why did I fail to see the person I desired to see in the crystal?' &c., may be written on the back of the sheet of paper used.

6. Hold a shell, of the kind that gives the well-known wave-like murmuring sound, to your ear while looking in the crystal. Voices can sometimes be heard therein.

7. In all experiments with others it is desirable that your friend's hand should rest on your own left hand. Let him (or her) try both right and left hand in turn, as sometimes one and sometimes the other answers best. Get someone to concentrate his (or her) attention on a playing card while you try to see a card in the crystal without knowing which card your friend is thinking of.

8. Repeat this experiment in thought-transference with letters, figures, &c., in place of cards, and take notes of the result each time.

9. Sit with someone whose hand rests on your own while you try to see in the crystal persons or places of which he (or she) may be thinking.

10. When successful in the above experiments with contact, try telepathic experiments without contact; as, for instance, with someone in the next room.

11. Repeat the above-mentioned experiments with cards, &c., by arrangement with a friend at a distance, being careful to fix the time for each experiment beforehand.



12. Good results are often obtained when two crystals are used at the same time. Give your friend one and appoint a time for each experiment when you will both be alone although, perhaps, miles apart. Let your friend remain passive with his (or her) gaze fixed on his crystal and take notes of anything that may chance to develop there while you try to visualise in your own crystal what you wish him (or her) to see.

91, Regent-street, W.

YOGA.

### A SIGN OF THE TIMES.

In a recent issue, the 'Banner of Light' quoted the sermon topics for one Sunday in a leading city, as they appeared in the church notices of a daily paper. They surely indicate some tendency to preach Spiritualism.

The subjects chosen were: 'The Mystery of the Spirit,' 'The Human Soul as the Mirror of God,' 'Spiritual Opportunities,' 'Be Ye Filled with the Spirit,' 'The Spirit of a Sound Mind,' 'Mysterious Hand-Writing on the Wall,' 'Life and Death,' 'Faith in the Seen and Unseen,' 'Life as a Ladder,' 'Spiritual Development,' 'An Era of Investigation,' 'Sowing and Reaping,' 'Spiritual Relationship,' 'The Old and the New,' 'A Man of Excellent Spirit,' 'God's Ways of Speaking to Men.'

We are pleased to know that the occupants of the pulpits both in England and America are moving into line with the inspirers of, and workers in, the great new spiritual reformation which is now in progress throughout the civilised world.

### LETTERS TO THE EDITOR

*The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

#### 'The Problem of Evil.'

SIR,—I submit that your correspondent, Mr. A. K. Venning, misconceives the Orthodox Christian position in his letter in 'LIGHT' of November 25th.

Man was not created pure in the sense that he could not yield to temptation; the narrative in Genesis, I contend, shows that he was created *innocent*, that is, not knowing the difference between good and evil; he was placed in a position to arrive at such knowledge, and could not 'evolve' unless he did; he chose to do so in his own fashion rather than in God's way—through the flesh rather than through the Spirit—and such preference has been perpetuated in the human race with sad results.

Though I sympathise with the theory of evolution, yet I do not see that it accounts for origins; and until it does, it is the safest ground to adhere to the narrative given in the Scriptures, which contains more than lies on the surface.

J. W. M.

SIR,—There is no such thing as loss or waste in the economy of Nature. The soil is fertilised by what we call waste and refuse, and eventually up springs our food, which is resolved into physical, mental, and moral force; up spring the flowers that beautify our world and gratify our senses with their perfume. In the economy of a higher sphere, are not sin, evil, and suffering also fertilisers, stimulating the growth of the soul?

'M.,' Carlisle.

#### A Communication from the 'Dead.'

SIR,—A letter, giving forcible evidence of the possibility of communication between the dead (so-called) and the living, impressed me to send to the medium mentioned therein an article that had belonged to my 'dead' sister who had passed away some years before. I requested the medium, if possible, to give me her name and get a message from her.

In reply, I was delighted to receive not only messages but her name and the names of other close relatives, living and dead, which, in conjunction with the messages, convinced me that I had received a genuine communication from the dead.

Let me add that the medium, Mr. W. F. Ruffa, of 27, Elm-road, East Sheen, Surrey, is an entire stranger to me, of whom I had not heard until I read the letter to which I have referred.

W.

#### 'Bright's Disease.'

SIR,—In reply to Mr. F. J. Poyner's question in 'LIGHT' of November 25th, I may state that a near relation of mine was cured of Bright's disease after the doctors had failed. The more eminent of the two physicians who attended her said they could do nothing more for her; that she was, so to speak, walking on the edge of a precipice, and might at any moment go over; that she was to take things easy, and to spend at least half the day in bed. Shortly after this hopeless pronouncement, the lady left the lodgings where everything was done for her, and moved into a small flat where she had to do part of the house work herself. She gave up the doctors and began studying mental, 'metaphysical,' or spiritual healing. This at least gave her hope, and she began slowly to mend; but the greatest help came when she began to help others by mental treatment. She is now well and strong, with no symptoms of the dread disease; works very hard, and can walk long distances with the minimum of fatigue. Many persons are saved from illness by want of time to think about themselves; and in this case the enforced exercise, the taking thought away from self and concentrating it on others, together with the spiritual uplifting brought by the study, gave Nature her chance, and the cure is complete, and the lady has had no return of the symptoms for three or four years.

Doctors who deprive their patients of hope incur a very grave responsibility, as hope is a better medicine than any in the pharmacopoeia.

E. WAKE COOK.

20, Fairlawn Park, Chiswick, W.

#### Spirit Identity.

SIR,—As you have at various times asked for 'experiences' I am sending two or three to add to the store.

Some years ago Mr. Timson, of Leicester, paid me a call and during the conversation he said a spirit had just entered the room with a peculiar walk, which he imitated, and gave me a detailed description of him. Now, he said, another has come in, of a very different appearance, and proceeded to give a full description of his height, build, features and age. I recognised the first as my father and the other as my mother's father. The descriptions were better than I could have given myself from memory! I then fetched him two albums from another room and sat down where I could not see the photos as he came to them. After turning over a number he picked out the photos of the two he had seen, without hesitation.

I have also been visited by the deceased principal of the firm I used to represent. On this occasion I was having a friendly chat with Mr. Marklew, of Preston, when he suddenly broke off to tell me there was a very jolly looking old man standing behind my chair, and gave me a splendid description of his striking appearance. As I got up to find the albums again, he said that the old gentleman had taken my chair. I had no doubt whatever that it was Mr. G., but it was an additional proof when Mr. Marklew said 'There he is,' and pointed out in the photo some of the special features he had noticed in describing the spirit.

Nottingham.

J. FRASER HEWES.

#### 'Inquirers and Inquiries.'

SIR,—Your correspondent 'Circumspice' says, on p. 539 of 'LIGHT,' 'The truth in such a vital matter must be quite as well known there as is the question here of London being on a river.' In the first place it is not every person here on earth who knows that London is on a river, for to some who have heard vague rumours of that city it is almost as much a place of indefinite wonder and ideal magnificence as the spirit world is to some minds here. If it be objected that this ignorance only exists among people in some far distant locality, and that distance is said not to be an obstacle in the spirit world, it may be answered that in regard to problems of spirit life we have to allow for something that is even more separating than space is on earth, namely, difference in state or condition of spirit life, sometimes spoken of as difference of spheres or planes. 'George Pelham' may have been speaking only from a limited experience in a restricted sphere of spirit existence, while the more highly evolved entities known as the 'Imperator' group may be taken to have had experience, through long continued work and service, of conditions in both the 'hells' and the 'heavens' of the spirit world. It may be that 'George Pelham' knew little of the condition of a spirit who had passed over, we will say, as the result of a street brawl, while maddened by drink and evil passions. The more we learn about the spirit world the more we are amazed at its infinite diversity, and the less we can think of its conditions as being reducible to any hard and fast terms of description.

LEARNER.



## A Suggestion.

SIR,—Is it not a fact that every earnest man and woman who is consciously working in harmonious relationship with the friends on the 'other side' has the unspeakable privilege of enlisting their loving co-operation in the Christlike work of bettering the lot of our unhappy brothers and sisters who are, in many cases, suffering for no fault of their own?

Can we not, then, all join in a united effort to assist spirit people to impress those who hold the control here, with a scheme that will tend to the betterment of the unhappy conditions under which so many are struggling at the present time? If we are willing to earnestly engage in this work, I feel sure the spirit world will gladly respond to our advances.

F. R.

## 'Startling Psychic Experiences.'

SIR,—In the case narrated by Mr. Pearson, on p. 551 of 'LIGHT,' I notice that, although it concerns a dying child, the child's personality does not seem to have been directly involved in any of the phenomena; thus it differs entirely from apparitions seen either just before or just after transition. Another point is that all the facts recorded occurred before the actual passing away; there was, apparently, one mental impression ('we shall regret this night'), one case of clair-audience ('wait and see if the child lives'), a sound of shuffling of feet in the room above, sounds of footsteps in the yard, and of three knocks on the door. The first two would seem to indicate that Mr. Pearson is sensitive to impressions and clairaudient. The three sounds heard (especially if heard by the others) would seem to indicate the presence of entities of the class who 'haunt' houses, and the condition of the child may have furnished an opportunity for them to manifest. It is singular that only on that occasion were supernatural occurrences observed by Mr. Pearson, if, indeed, this is to be inferred from his letter.

LUMEN.

## An Appeal.

SIR,—Permit me to make an appeal through 'LIGHT' on behalf of the sick and the poor of our neighbourhood. We are forming a committee of ladies and workers to visit the sick and distressed and to render help where it is needed. We shall be glad to receive any left-off clothing, bedding, food, or money, to help us, and the smallest donations will be thankfully received by either of the undersigned.

FLORENCE RILEY, President.  
NURSE VIOLET, Secretary.

Christian Spiritual Mission,  
138, Queen's-road, Bayswater, W.

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, after Mr. Imison's address, Mrs. Imison gave excellent clairvoyant descriptions, and Mrs. Stanesby kindly sang a solo. On Sunday next, at 7 p.m., Mr. Robert King.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last, at our anniversary service, Messrs. Hough, Veitch, and Pearson gave short addresses. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Savage. On Thursday next, investigators' séance.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mrs. Roberts' addresses were greatly appreciated. On Sunday next Mr. J. Adams, president of the Union of London Spiritualists, will visit us on the occasion of our affiliation with that body. Hall open every Thursday from 3 to 5 p.m. for inquirers.—A. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Walker, after a fine address on 'Progressive Spiritualism,' gave good clairvoyant descriptions. On Sunday next Miss A. V. Earle will give a trance address. On Thursday, December 7th, at 8.15 p.m., Mrs. Roberts, of Leicester, clairvoyant descriptions.—J. P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Miss MacCreadie, to a crowded audience, described eighteen spirit friends, whom she saw clairvoyantly, most of whom were readily recognised, and gave helpful messages from them to their friends. Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Mr. W. J. Leder, of Nottingham, will answer written questions. Doors open at 6.30.—S. J. W.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On November 24th, Mr. Jones gave a lecture, and Mrs. Barrell clairvoyant descriptions. On Sunday last Mr. Frost's address was well appreciated. Speaker on Sunday and Friday next, Mrs. Roberts, of Leicester. On December 10th and 15th, Nurse Graham. All are invited.—P.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Podmore pleaded for more unity in our cause, and gave many clairvoyant descriptions of people and places, which were all recognised. On Sunday next, at 11 a.m., Mr. F. Clarke; at 7 p.m., Mr. Macdonald Moore. Monday, at 8 p.m., Mrs. Roberts. December 10th, Mr. Drake.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss V. Burton gave an interesting address, Mr. E. Burton ably presided and Miss Wragg gave good clairvoyant descriptions. Sunday next, service and election of officers; at 7 p.m., an address by Mrs. Ball. On Monday, at 8 p.m., Mrs. Atkins, clairvoyant descriptions, fee 6d. Thursday, 8 p.m., circle.—W. C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mrs. Effie Bathe lectured on 'The Soul-body of Man,' and Madame Leslie Dale, R.A.M., obliged with a solo. On Monday, after a short address by Mr. Connor, Mrs. Connor gave excellent clairvoyant descriptions. On Saturday next, at 8 p.m., social meeting. On Sunday, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Miss Burton. Monday, at 8 p.m., Mrs. Podmore.—H.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Of late our meetings have improved and our membership is increasing. On Sunday morning last Mrs. A. Webb gave good tests to many in the circle. In the evening Mrs. A. Webb gave a short address, and was successful in giving clairvoyant descriptions. On Sunday next, at 11.15 a.m., circle; at 7 p.m., clairvoyant descriptions by Nurse Graham. On Wednesday, December 6th, at 8 p.m., psychometric readings by Mrs. Roberts, of Leicester.—V.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last, at the fourth anniversary tea meeting, the president and other officers of the society referred to the work and progress during the past year. Many thanks are due to the kind friends who so generously contributed towards this pleasant and successful meeting. At the public service Mrs. Ball, Mr. J. Adams, Mr. H. Fielder and Mr. H. Boddington gave bright and spirited addresses to a large audience. On Sunday next, at 11.15 a.m., circle; at 11.30, Lyceum; at 7 p.m., religious service. Thursday, at 8 for 8.30 p.m. (Room 3), psychometry and clairvoyance. Silver collection.—H. Y.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Captain Greenaway addressed a good audience. A return visit is eagerly anticipated.—R. R. S.

WISBECH PUBLIC HALL.—On Sunday last Mr. Ward gave an excellent address on 'Death the Gateway to Life,' followed by good clairvoyant descriptions.—H. S.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, November 21st, Miss Burton kindly gave a very interesting and impressive address on 'Spiritual Sequence.' The meeting was well attended.—R.

FOREST HILL.—101, BOVILL-ROAD, HONOR OAK PARK.—On Sunday last Mr. Vaughan gave an interesting address on 'After Two Thousand Years of so-called Christianity,' and an after-circle was held.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—At the circle on Sunday morning last many visitors received spirit messages and clairvoyant descriptions. In the evening Mr. Long's address on 'Christian Science' was much appreciated.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday evening last Mr. E. S. G. Mayo, of Liverpool, dealt enlighteningly with 'The Story of a Soul,' and gave a brief outline of evolution.—J. R. H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On November 22nd Mr. Abbott related some remarkable and convincing experiences in spiritualistic phenomena. On Sunday last three of Mr. Webb's controls gave addresses on 'Death.'

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. Jones' address on 'The Simplicity and Beauty of Spiritualism,' was followed by an uplifting discourse by Mrs. Baxter.—L. H.

PORTSMOUTH.—LESSER VICTORIA HALL.—On November 22nd a members' tea and open social meeting were held. On Sunday last Mr. Lacey gave excellent addresses, and dealt with mistakes made by investigators.—B.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. W. Underwood gave a stirring address on 'The Living God, and how to become one with Him,' and answered questions from the audience. Miss Ethel Hall sweetly rendered a solo. Mr. G. W. Lear presided.—S.